

Introduction to the special section: Indigeneity in Europe

1 | THE SPECIAL SECTION

This special section came about as a result of an invitation to edit a special issue of another, European journal. For various reasons - some, I suspect, political - that issue did not eventuate, and so I was able to bring the articles and commentaries I had commissioned to this journal. Ever since I emigrated to Aotearoa New Zealand and became engaged in thinking about biculturalism and how that impacts on thinking and practice, I have become more interested in indigeneity. So, when I received the original invitation, I was interested to explore this in a European context and hence, the title 'Indigeneity in Europe'. The immediacy of my original acceptance and the specificity of my interest, however, belied a deeper and longer connection to the subject.

2 | THE BACK STORY

I had the good fortune to be brought up by quite liberal parents both of whom had an international outlook. My father was a teacher of German language and literature, had lived in Hamburg for a year during his studies, and maintained his love of German romantic literature and music throughout his life. As my brothers and I were growing up, my parents often hosted visiting German students, and, from when I was 6 years of age, as a family we went to Germany every other year for our Summer holidays. From the strangeness and the light of continental breakfasts, through changing money at borders, struggling to understand and to make myself understood in other languages, to getting my head—and feet—around riding a bicycle with backpedalling brakes: these were all moments of cultural encounter, difference, misunderstandings, mistakes (and some bruises) and learning.

Notwithstanding this enlightening aspect of my liberal social education, the others with whom I had contact were predominantly white (there were relatively few Asian and Afro-Caribbean families in Royal Leamington Spa in the late 1950s and early-mid 1960s), and the direction of engagement and enquiry was predominantly from English outward, for instance, 'What's the German for ... [a particular English word]?' It was not until I went to live in Italy, in my early 30s, that I had a sense of being the other (and to some extent of being othered); and, after 2 years, of thinking and even dreaming in another language—both of which experiences, I would say, were good for my soul as well as my mind. In terms of my cultural awareness, and specifically my awareness of having a culture, there was a particular moment at the midpoint of my time in Italy, in the summer of 1986, when I had something of an epiphany. In the midst of my love of all things Italian (food, wine, opera, football and so on), as well as some disparaging remarks about and attitudes towards 'gli Inglesi' (the English), I found myself reflecting on my Englishness, what it meant to be English, and the extent to which I could (re)claim different aspects of being English, a project well-articulated some years later by Bragg (2006). This was a turning point for me—personally, psychologically, and politically—one which marked the beginning of an interest in and a commitment to what I came to understand as cultural intentionality (Shweder, 1990), which has included some work on being white (Naughton & Tudor, 2006).

When I returned from Italy to the United Kingdom in 1987, in addition to working as a social worker, I began training in psychotherapy at Metanoia in West London, which, significantly, had been founded by three South

African émigrés (Petrůska Clarkson, Sue Fish and Brian Dobson). Around this time, I began to be approached by Black British and Asian colleagues to engage with them in different forms of cross-cultural work (training, co-facilitation, consultancy and writing). I was surprised, humbled, appreciative and curious about these invitations, which, later, with the benefit of further and deeper relationships and reflection, I realised was based on a trust that derived not only from my political commitment but also—and more—from my experiential learning. If we are to learn anything from the experience of the racism awareness and anti-racist training of the late 1970s, 1980s and early 1990s (Gurnah, 1984; Katz, 1978/2003; Sivanandan, 1984), it is that (in this case) White people need to view and understand themselves as intentional subjects with intentional culture(s). Thus, to one of Rogers' (1951) suggestions of areas of learning and experience that are useful to the would-be therapist, I would add a crucial word: 'It seems desirable that the student should have a broad experiential knowledge of the human being in his [own] cultural setting' (p. 437, my additional emphasis). In this way, individuals in dominant or non-target groups avoid the trap of 'superficial multiculturalism' (Sentamu, 2007) based on cultural neutrality and, thereby, either reifying (for instance, by romanticising or exoticising) or diminishing (i.e., demonising) the 'other'. In this context, this special section may be viewed as part of a broader project of cultural intentionality.

The third part of this back story derives from my experiences since emigrating to Aotearoa New Zealand 12 years ago, since which I have become further interested in indigenous worldviews and praxis, an interest that has made me further reflect on my own indigeneity (English, Welsh, Celtic); to explore more of my own family history (which I have now traced back 11 generations on my father's side) and, last year, to do a DNA test (which revealed that my ethnicity estimate is 88% English, Wales and Northwestern Europe, and 12% Ireland and Scotland). Although I have had a long interest in family history and genealogy, my more recent interest in discovering more has been stimulated by my engagement with te Ao Māori (the Māori world) which values such knowledge and integrates it into certain rituals such as introducing oneself in relation to geographical and symbolic features and ancestors (see Tudor, 2012). In this context, I was delighted to read Dion Van Werde's (2021) article in which he explores the image of the tree, as I have a tree, the Midland Oak, near Leamington in Warwickshire, England, with which I have meaningful associations.

3 | PSYCHOTHERAPY, POLITICS AND CULTURE

Since the late 1970s when I was a student activist, I have been more or less actively engaged in politics and, since the mid-1980s, with the politics of and in psychotherapy. In his book *Politics and Psychotherapy*, Totton (2000) described four interplays of these two subjects: psychotherapy in politics, which comprises 'a range of interventions by psychotherapists in the political process' (p. 6); psychotherapy of politics, which covers 'a range of attempts to understand and to evaluate political life through the application of psychotherapeutic concepts' (p. 6); politics of psychotherapy, which includes both 'the power relations and structures that operate within the profession of psychotherapy [and thus] the ways in which psychotherapy as an institution functions' (p. 7), as well as attempts to reform and reshape these institutions; and, finally, politics in psychotherapy, which encompasses 'the various ways in which political concepts and viewpoints are used to criticize or to change the theory and practice of psychotherapy' (p. 7). Taking culture as an aspect of politics or, more broadly, social/political life, I consider this special section as primarily exploring the culture of psychotherapy and the impact of culture on psychotherapy, as well as culture in psychotherapy.

Thus, when I envisaged the original issue, published the call for papers, and had various conversations with colleagues about the theme, the issue, and potential articles, I had thoughts about the influence of Viennese culture on Freud's emerging psychoanalysis; what was or might be 'British' about the British School of object relations; what Berne (1966) meant by the 'indigenous method' of group treatment—which he described only very briefly as the 'specific use of the inherent richness of the group situation and the factors that differentiate it from the more circumscribed relationship of the individual interview' (p. 9); and what might Irish psychotherapy look like. While

these particular thoughts and questions are not specifically addressed in this special section, they stand as examples of the areas of curiosity and investigation that original issue invited and as the intellectual background to the articles that do appear.

4 | THE SPECIAL SECTION ITSELF

Rather than introduce each article by offering something of a summary of them, I leave them to speak for themselves. I do, however, want to make three broad points about the section as a whole.

First, I am delighted that each of the three peer-reviewed articles that appear in this section, in their own way, advances the analysis of the culture of psychotherapy and the impact of culture on psychotherapy and of culture in psychotherapy. Thus, in the first article, Niels Bagge and Peter Berliner not only focus on the indigenous Inuit people of Greenland and acknowledge their traditional healing practices, they also question the relevance of Western psychotherapy in working with this population. In developing three key areas for culturally appropriate and culturally sensitive psychotherapy, they offer a detailed case study of the particular interplay of the culture of psychotherapy and how culture can impact on the practice of psychotherapy. In the second article, Gaetano Sisalli brings Sicily into the therapy room, including describing Mount Etna as a place of the mind; as such, this is a fine example of culture in and the subject of psychotherapy. In the third article, Dion Van Werde takes the indigenous image of the tree, including its foliage and its roots, and uses it to describe how he works with psychosis, which is another example of culture, in this case, a particular cultural and universal image, in psychotherapy.

Second, and given the European nature and scope of this special section, I am delighted that all three articles are from non-native English-speaking authors.

Third, I am delighted that Helena Hargaden and Hinewiranagi Kohu-Morgan agreed to provide commentaries for this section. Both their articles offer reflective commentaries on the three original articles in ways that weave their own experiences and thoughts about indigeneity in a creative and poetic way, and, as such, both offer ways of writing that reflect their respective cultural identifies and influences—go raibh maith agat, Helena; tēnā koe, Hinewirangi.

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